ritual, placed his major emphasis on ethics. It was, indeed, in this realm that he made his greatest contribution. Buddhism and Taoism, as popularly practiced, have confirmed confidence in ritual. The widespread animism nurtured the conviction that the unseen spiritual beings are to be induced to serve man s will by amoral rites.

.Along with this confidence in rites has been what to the modern IVesterner seems a kind of slovenliness in the case of temples and in the carrying out of the ceremonies themselves. Numbers of temples and shrines have been well maintained and from time to time some that have become dilapidated have been repaired. Often, too, a shrine is cleaned in preparation for a great ceremony. Even before the anti-religious wave of late years, however, a large proportion of the temples seemed to be in a state of chronic neglect and a visit between important occasions would often find courts weed-grown and the great halls dusty and festooned with cobwebs. While ceremonies have been supposed to conform to prescribed forms, and correct posturing, costuming, and utterance of phrases have been emphasized, yet, as in the case of funerals when beggars are employed to fill out the procession, the wearers of the elaborate clothing may be unwashed and in the less obvious corners of the shrine dust and debris lie undisturbed.

A further characteristic of the religious attitude of the Chinese has been this-worldliness. The earliest religion of the Chinese which we know seems to have had as its primary object the material happiness and prosperity of men here and now. It believed that the dead live on, but its concepts of their state were very

vague and its chief concern was the welfare of the living. Several of the schools of thought of the Chou period shared and if anything emphasized this tradition. Their purpose, it will be recalled, was the achievement of an ideal human society. Confucianism possessed this attitude rather strongly and, since it was so long the accepted philosophy of the state, assisted in perpetuating it. Religion, from this standpoint, is a means of keeping the machinery of human society moving smoothly and successfully. In ethical teaching the social duties have been stressed. By its rites religion was believed both to help preserve order in the relations of men to one another and to insure the friendly cooperation with